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The Occult Digest

Dedicated to the laws of higher Mind-Soul expansion

MARIE HARLOWE, Editor

A new word I give unto you:
Blessed are the restless,
for theirs is attainment,
and they shall inherit eternal progression.

- *Marie Harlowe*

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The Occult Digest

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The Occult Digest

EDITORIAL

IN MEMORIAM

Effa E. Danelson, Founder of *The Occult Digest*

October 4, 1939

We hope soon to add a page of "Letters to the Editor" for some of our mail is so good it ought to be shared by our readers. The prize letter this month said, "This is to inform you that you are a first-class skunk. Yours, in Jesus' name."

New enemies rise on every hand to fight Astrology as it grows in popular appeal. It is unfortunate with astrologers, as with all phases of the occult, that the really qualified person seldom works in public, and the unqualified always does. And we are operating under the false idea that Astrology is an exact Science. It is an Art, but not a Science, for in the last analysis, we can offset the influences of anything astrological by the Will. The fact that the Will is so little developed in the masses is the reason why such predictions work for them. This is why Buddha would have nothing to do with Astrology--its lack of exactness, and its work only upon the lower planes. For that is what it is. Astrological influences are the tools of the Lords of Karma, bringing to us the needed lessons. When we overcome our karma, we transcend these influences. And as Mr. Voyz pointed out recently, we have more than one horoscope, as we have more than one birth.

Heredity is only fully understood by the Occultist, who knows that each soul is individual, and comes only to families of similar development--not that we get our development from our families. In our own case, on the one side, there are the noble (not royal) line of degenerating English. Do we follow

them? On the other side are the materialistic, scholarly, medically-minded professional French. Do we follow them? So it is with Colonel Lindberg. His father was a great liberal who fought the moneyed interests, but Lindberg, after one touch of money, has assiduously cultivated people with money and power, even marrying into the Morgan-banking-family (Morrow).

Concern at the omission of Religious Freedom from the Roosevelt-Churchill pact has been largely directed at the godless aspect of Russian life by many superficial thinkers who cannot see that England, no more than Russia, dare speak out too plainly for religious freedom. The Church of England is a state Church and taxes for its support are levied upon all persons irrespective of creed, which taxation is a direct limitation of religious freedom. Prison sentences have resulted where farmers refused to pay the church tax on land. And the Pension Fund of the Church of England is invested in stock in Vickers, Ltd., large munitions corporation.

Negroes of America stand with the people of India in mute proof that the "democracies" of the world care little for real democratic freedom. And a large group of Pennsylvania Mennonites,-hard-working, deeply religious, God-fearing, are fleeing in a mass migration to Paraguay in the name of freedom!

The Pope said recently that "on a strictly doctrinal theological basis there is no such thing as a 'just war'", though Popes have in the past repeatedly given their sanction to one side of an armed conflict, even between "Christian" opponents. Popes have themselves raised armies, and the neutrality of the present Pope is not supported by the tradition of Catholic doctrine. Rather will the deeper student look for something in the Pope's decision other than a pompous effort at neutrality. The Pope must well recognize that the Church has little choice between alliance with either German or Russian victors; probably he knows that "when you lay down with the dogs you get up with the fleas", and he is stalling until he can use that little choice left to pick out which kind of "fleas" he has to take!

VIBRATORY POWER OF SPIRITUAL HEALING

Marie Harlowe

(From *Healing Lessons IV*)

Our words are spirit and they are life, and they shall accomplish that whereunto they are sent.

Thoughts are vibrational force--they actually have form and force. But since the Thinker produces the Thought, the Thinker is greater than the Thought, and therefore man, the Thinker, need not go rudderless thru life merely floating on a stream of thought-forces or thought-currents. Thoughts are clothed for action in words, and we must consider, therefore, the vibratory power of words.

A great many followers of spiritual science rely on the Biblical promise that "you shall ask whatsoever you will, and it shall be given unto you". That is only part of the truth, for the law which creates the attainment indicated is shown in the first part of the passage--"IF you abide in me (in God-consciousness) and my words (the action of the Divine attributes) abide in you, *then* (and then only) shall ye ask whatsoever ye will and it shall be done unto you." For instance, we may have a need and a desire for electricity, but before we can have it, we must comply with the law of electricity by making a channel thru which the electricity can manifest,-wire, bulb, and so on. So it is with the Power of Spirit in man. The body of man, as well as the mind of man, must be prepared--transmuted, to be able to hold, or handle the higher Force.

Healing power is expressed thru the physical body thru a center of consciousness located in the center of the throat, just back of the root of the tongue. That center of consciousness controls the action of the larynx, as well as the vibration of power. There lies the center of creative power of the Word. It is now believed that the structure of the throat in this region is so changing that it will some day be the actual seat of creation of man's body. In the day of man's regeneration of his sex function, he may indeed create as

God creates, by the power of the spoken word.

Words spoken idly come forth from the mouth, as seen clairvoyantly, as whisps of greyish smoke, which is dissipated about eighteen inches from the mouth, making little or no impression on the Universal Substance surrounding the individual. Words spoken filled with Divine Power come forth from the mouth similar to bolts of lightning, of varied colors, and immediately start to mould the Universal Substance according to the thought imbedded in the spoken word.

Consider briefly the space in the area just outside the senses. In this vast expanse of space we find criss-crossing energies, forces and a blending of vari-colored lights. Even Science recognizes that space is not a vacuum of ether,

Considering that heaven, or spirit consciousness, is the greatest degree of spiritual vibration, and matter the least, we can see a point of mind that is just mid-way. There is a place of equipose between the earth and the sun, where the attraction of the earth has ceased and the attraction of the sun has not yet begun. An object placed in this position would be pushed in whatever direction the initial push was in. The mind of man is the Divine equipoise between lack and a demonstration of perfect good.

"All things are possible to him who believes" (knows the Law). The vibratory power of thought and its expression, the spoken word, is tremendous. To believe in a thing is to give it power, as individual work testifies. Things accomplished through the power of vibration, which is sometimes called faith, are like the making of phonograph records.

If the words are spoken indistinctly and fearfully, the finished record is valueless. If the words are spoken powerfully, "faithfully", the tones of the record are clear, distinct and worthwhile.

See that your words when spoken, carry power with them. "If you abide in me, and my words abide in you, you shall ask what you will, and it shall be given unto you." Words spoken idly have little vibratory power, and they die, as the poet says, "a-bornin'". When a country sends out an ambassador, they give him proper credentials and power to represent them. Give your words the power to "accomplish that whereunto they are sent." Always, before speaking a creative word, meditate, if only briefly, on the opening or quickening to life of the

throat center of consciousness which governs power. In this way you "throw open the switch" for the freer and greater flow of power to fill the words to be spoken so that they may indeed manifest in the physical, that they may indeed be "the word made flesh."

Human speech is the expression, therefore, of some inner sense, and this is why "canned music" will never replace human music. Incidentally, the human voice is capable of the most powerful action in musical and other vibrational healing. The voice as an expression of an inner sense, reveals the mental development of the individual. "By thy words thou art justified, and by thy words thou art condemned."

As the true inner life and sense in man is God, the voice is a most subtle and potent manifestation of the God in man. Words may be spoken as sounds alone, or they may be filled with the very God-essence in man, and made to become forces, energies, powers that "accomplish that whereunto they are sent". Thus each new word spoken in the Divine cadence becomes creative in power, and each *word spoken becomes a newly created thing or condition*. "In the beginning was the Word", the creative foundation of the universe.

Volumes have been written by many races concerning the Lost Word which once sounded only in the Holy of Holies, but is heard no more. People have always sought some particular all-potent word whose pronounciation would adjust all inharmonies of mind, body and affairs. Sensitized ears have been able to hear the physical note of discord in the human body, and thus diagnose the error, and hope, springing ever "eternal in the human breast", has always dimnly believed that there exists some Divine sound, some vibration, that has power to adjust all inharmony.

"In the beginning was the Word and the Word was with God, and the Word was God." But it was not enough for the Word which was God to exist in useen realms. It came into manifestation. "And the Word became flesh and dwelt among us."

As there can be no end to God, the Word, the living Word, the Creative Action is today as active in making flesh dwell among us, in bringing forth a manifestation of perfection, as it was when God said, "Let there be light, and there was light." We inherit from the Divine Idea Its creative power, the power to form things out of seeming void space. As man

lives among the radio waves of music without hearing them at all times, he lives in the presence of elemental forces awaiting his formative word to bring into existence his desires.

"Be still, and know that I AM GOD." Greater and greater must be the realization that man is the Word of God in action, and if the Word be a "Lost Word" it is because man has lost consciousness of this fact. The Logos, the Creative Word, which is evolving the whole universe to a higher consciousness charges the power of man's word according to his consciousness of this power, or the amount of the indwelling Divine Power which is put into action.

The Lost Word is not a group of letters that can be reduced to paper. It is the Truth, the very power and glory of God that is to be found within man himself. Man not only has within himself the Lost Word. Man IS the Lost Word, for it is not a word, but a condition, a vibrational state of being.

Man's body is a "temple of the living God," and thru it operates forces of infinite power and wisdom. Realize that these forces operate through or by law, as does all in the universe. The law of free expression is an open channel; therefore center your attention at a point at the root of the tongue, in the center of the throat. Realize that your spoken word is here filled with an invisible substance (if the center is open and active) as the words pass by and out into the world, imparting to them a power as a wire is filled with electrical power. Speak words of quickened life activity to this center of consciousness; after meditation on this line, speak confidently and with faith for the desire of your heart, and, filled with the power to bring them to you, you shall have them through the action of your spoken words.

DIVINATION

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THE OCCULT DIGEST

THE RETURN OF THE TRUE LIGHT FROM THE WEST

Max Freedom Long

IV.

In the article of last month we saw how simply *Huna* explains such diversified psychic phenomena as table-tipping and materialization, all in terms of the TEN ELEMENTS IN *HUNA* PSYCHOLOGY.

A beginning was made with the elements of *mana* and the *aka* bodies. We will continue with a joint study of them.

. . . . .

PRESENTATION UNIT NO. 4.

Not only has each of the three spirits in man its individual *aka* or "astral body", EVERY THING HAS ITS *AKA*. This is a further great addition which *Huna* has to offer modern thought.

Proof of this *Huna* teaching can easily be offered to anyone familiar with the findings of Psychic Science. As explained before, "spirits" visiting seances have their *akas*, these being filled temporarily with ectoplasmic substance to become visible or even tangible. The same is true in the matter of apports. An apport is any object which is thinned out in substance and which has its *aka* and substance transported to the seance room--there to be returned to its original form. Cases have been studied in which the *aka* alone has been seen floating above the table at a seance for some time before the apport dropped in solid form before the sitters. The argument of the proof is that, if there were no mould into which to re-solidify the thinned out substance of the apport, it would not resume its original form. This demands the existence of an *aka* for any object apported --and everything from insect, animal, flower, stone, water, ice, and even human beings, has been apported.

EVEN THOUGHTS HAVE *AKAS*. This theory will cause no surprise to occult students long familiar with the idea of thought-forms, but is still foreign to men of scientific pretentions.

The exact physical construction of a thought in its *aka* body is not given in *Huna*, but it is evident that *mana* of some voltage is used in thinking, and that a particle of *aka* material is drawn from the low *aka* to house it. These thought-*akas* are fairly permanent.

Which brings us to the next great offering of *Huna*. ALL MEMORIES ARE THOUGHT-*AKAS* AND ARE STORED IN THE *AKA* BODY OF THE LOW ENTITY (SUBCONSCIOUS OR *UNIHIPILI*).

Science is still hunting for the storage place of memories in the tissues of the brain. The storage place is not there. It is in the *aka* of the subconsious entity.

For proof of this fact from *Huna* we have but to recall the fact that we take our memories with us when we die. Spirits at seances remember their earth lives in all their details. As the physical brain is gone, we have proof of the fact IT is not the memory storage place. We also can see that IT is not the sole mechanism of THOUGHT or CONSCIOUSNESS. Then what is?

The answer from *Huna* is that THE REAL ORGANS OF THOUGHT ARE IN THE *AKA* BODIES. During physical life the low and middle *akas* interpenetrate body and head. (The high entity in its *aka* remains above and apart from the body at most times). The organs in the MOULD of the LOW *AKA* are laid over those of the body, and, while physical organs are used in part, the *aka* organs are the ones which are really and basica lly used .

. . . . .

PRESENTATION UNIT NO 5.

THOUGHT-*AKA* TRAVEL ON FLOWS OF *MANA*. AND *MANA* FLOWS ONLY ALONG OR THROUGH *AKA* SUBSTANCE,

To make these two points clear, consider Telepathy. As occult students well know, thought-forms are passed from one telepathic operator to another. But before the recovery of *Huna* we were at a loss to explain how the passing was accomplished. Dr. Rhine, of Duke University, has ably proved telepathy possible. Moreover, he has told us that broadcasting of thoughts is electrically impossible. He points out the fact that electrical impulses used in broadcast WEAKEN INVERSELY AS THE SQUARE OF THE DISTANCE. AND DISTANCE MAKES NO DIFFERENCE IN TELEPATHY.

So we turn to *Huna* to learn how the thought *akas* are passed from one to another. The mechanism is one of the most amazing to be found in the ancient science. Let us take it point by point:

(A(The low *aka* of man is STICKY. Everything we contact has stuck to it a part of our low *aka*. When we withdraw from the contact a fine invisible thread of *aka* substance is drawn out--thus keeping us in contact with the thing contacted, and for an indefinite time.

(B) Along these threads or cords of *aka* substance can flow *mana*, as electricity along a wire. AND THOUGHT *AKAS* TRAVEL WITH THE FLOWING *MANA* BACK AND FORTH ALONG THE THREADS WHICH CONNECT TELEPATHIC OPERATORS.

The only proof which is at hand for this *Huna* teaching is the fact that telepathy WORKS. In *Huna* language--very like the modern Hawaiian which has been used in this study--the threads are called *kaula*. THIS WORD ALSO MEANS A PROPHET. And in *Huna* a prophet is able to see into the future only because he can get thought *akas* of the FUTURE along an *aka* thread FROM THE SUPERCONSCIOUS ENTITY whom he is tied in contact by such a thread or cord.

If we are to accept the many things which are easy to prove in *Huna*, we undoubtedly will do well to accept those things less easy to prove in terms of our non-*Huna* modern experience.

In the word *kaula*, given above, the root *kau* means a "snare". The root *la* means "light", which is the symbol of life-thot. Considering the two roots and their meanings, we can easily see how the *kahunas* looked at such matters as mind reading, telepathy, or the RECOVERING OF A MEMORY FROM THE *AKA* STOREHOUSE OF THE LOW ENTITY. A snare was used to "catch" the thought, and that snare was an *aka* thread filled with the force or *mana*.

In the long study which has led to the recovery of *Huna* theory, one of the last and most difficult mechanisms to be worked out was that of the psychometry of objects. But even this is rather simply explained in terms of the *aka* threads and *mana*.

In PSYCHOMETRY an object is held by the operator. His low entity contacts the thickest bundle of aka threads lead-

ing away from the object. *Mana* is sent along these threads, and a "FINGER" OF LOW *AKA* MATERIAL IS OFTEN PROJECTED ALONG THEM AS WELL. As the threads connect the object to the one who has oftenest handled it, they lead usually to its owner. This owner may be living but in a far land, or he may be dead and in the spirit levels. In any event he is found by following the *aka* threads. Then, along that *mana*-filled connecting link the "snared" thought-*akas* of memories stored in the person's low *aka* are transported telepathically (or without volition on the part of the person, as in mind reading) and come back to the psychometrist --where they are presented by the subconscious entity to the conscious entity for examination. In this way the former owners of objects have countless times been described in detail, also the surroundings of rocks, mastadon bones and the like.

. . . . .

The *aka* elements are particularly important in the *Huna* teachings concerning the "high magic". But here again we come to a matter difficult for the conscious mind to grasp because it also deals with a form of higher mental powers.

The superconscious entity FORMS OUR INDIVIDUAL FUTURES. IT CREATES *AKAS* OF FUTURE EVENTS AND SITUATIONS. It takes our daily thoughts, hopes, fears and strivings--all in thought-forms--and from them almost automatically builds the *akas* of the future. In due time these *akas* are filled with substance and become actual happenings or situations.

One of the proofs of this theory is that WE CAN SEE THE *AKAS* of the FUTURE at times. They are touched by our subconscious and presented by it to the focus of the conscious as if they were vagrant ideas, mental pictures, hunches, sounds, etc. They are presented in most real appearance in dreams, often intermixed with meaningless pictures added by the inexpert subconsious from its memory stores, and with its usual lack of reasoning.

One of the greatest feats of the *kahunas* was that of looking at the *akas* of the future--with the aid of the willing superconscious, and via the subconscious--then getting the superconscious to CHANGE UNWANTED *AKAS* OF FUTURE THINGS.

To have such a change made, there must be new and desirable thought-forms presented on a *mana* flow, and along the *mana*-conducting thread of contact, to the superconscious. A request is made that undesirable *akas* of the future be torn down and the new ones vitalized to grow into the future conditions. This is possible for the individual, but seems impossible for race or group futures--these becoming "crystalized" centuries in advance--as is seen in the fact that the *kahunas* were able to predict the events of modern times and incorporate prophecies in the structure of the Great Pyramid. (Even the *kahunas* could not prevent with "magic" the invasion of the Shepherd Kings.)

This completes the outline of the ten elements, in brief, and next month will begin the presentation of the actual uses of the ancient science in the "low" magic.

* * *

BOOK REVIEWS

NEW GATEWAYS TO CREATIVE LIVING, by Hornell Hart
Abingdon-Cokesbury, New York *$1.75*
A scientific approach to a higher life, applying the technique of science to the creative life. Harmony between the inner world and outer chaos in an inner self-healing. New gateways to cosmic power through self-expression of individual personalities.

INHUMANITY, UNLIMITED, by Jeanne d'Arc Dillon La Fouche
Flanders Hall, Scotch Plains, N.J. *paper 75¢, cloth $1.50*
Revealing India as once the richest country in the world, though increasingly impaverished under English rule. With a death rate in India of 5 to 6 millions a year dying from preventable diseases--children of five working long, hard hours,--the death average at 26 years! Opium is limited to 188 grains per person per day, the sale of which is taxed and which tax composes one of the largest sources of income to the British Empire. Review of the promises for freedom for fighting in World War No. 1, and the tragic failure to keep them, though again promising the same freedom.

(*Continued on Page 23*)

SOME NOTES ON THE MAGICAL MEMORY OF PAST LIVES

(Reprinted)

Aleister Crowley

It is well-known that many men are embarrassed in the presence of a monkey.

. . . . .

The first great danger arises from vanity. One should always beware of "remembering" that one was Cleopatra, or Shakespeare. Again, superficial resemblances are usually misleading.

One of the great tests of the genuineness of any recollection is that one remembers the really important things in one's life, not those which mankind commonly classes as such. For instance, Aleister Crowley does not remember any of the decisive events in the life of Eliphas Levi. He recalls intimate trivialities of childhood. He has a vivid recollection of certain spiritual crises; in particular, one which was fought out as he paced up and down a lonely stretch of road in a flat and desolate district. He remembers ridiculous incidents, such as often happen at suppers when the conversation takes a turn such that its gaiety somehow strikes the soul, and one receives a supreme revelation which is yet perfectly inarticulate. He has forgotten his marriage, and its tragic results, although the plagiarism which Fate has been shameless enough to perpetrate in his present life, would naturally, one might think, reopen the wound. . . .

The only reliable recollections which present themselves *with serenity* are invariably connected with what men call disasters. Instead of the feeling of being caught in the slips one has that of being missed at the wicket. One has the sly satisfaction of having done an outrageously foolish thing and got off scot free. When one sees life in perspective, it is an immense relief to discover that things like bankruptcy, wedlock and the gallows made no particular difference. They were only accidents such as might happen to

anybody; they had no real bearing on the point at issue.

. . . . .

It is not conclusive against a previous incarnation that the present should be inferior to the past. One's life may represent the full possibilities of a certain partial Karma. One may have devoted one's incarnation to discharging the liabilities of one part of one's previous character. For instance, one might devote a lifetime to settling the bill run up by Napoleon for causing unnecessary suffering, with the object of starting afresh, clear of debt, in a life devoted to reaping the reward of the Corsican's invaluable services to the race.

The Master Therion, in fact, remembers several incarnations of almost uncompensated wretchedness, anguish and humiliations, voluntarily undertaken so that he might resume his work unhampered by spiritual creditors.

. . . . .

Genuine recollections almost invariably explain oneself to oneself. Suppose, for example, that you feel an instinctive aversion to some particular kind of wine. Try as you will, you can find no reason for youridiosyncrasy. Suppose, then, that when you explore some previous incarnation, you remember that you died by a poison administered in a wine of that character, your aversion is explained by the proverb, "A burnt child dreads the fire." It may be objected that in such a case your libido has created a phantasm of itself in the manner which Freud has explained. The criticism is just, but its value is reduced if it should happen that you were not aware of its existence until your Magical Memory attracted your attention to it. In fact, the essence of the test consists in this: that your memory notifies you of something which is the logical conclusion of the premises postulated

. . . . .

The Master Therion does not care a scrap of yesterday's newspaper whether he was Marius de Aquila, or whether there ever was such a person, or whether the Universe itself is anything more than a nightmare created by his imprudence in the matter of rum and water. His memory of Marius de Aquila, of the adventures of that person in Rome and the Black Forest, matters nothing, either to him or to anybody else. What matters is this; True or false, he has found a symbolic

form which has enabled him to govern himself to the best advantage. "*Quantum nobis prodest haex fabula Christ!*" The falsity of Aesop's Fables does not diminish their value to mankind.

The above reduction of the Magical Memory to a device for externalizing one's interior wisdom need not be regarded as sceptical, save only in the last resort. Anything which throws light on the Universe, anything which reveals us to ourselves, should be welcome in this world of riddles.

As our record extends into the past, the evidence of this truth is cumulative. Every incarnation that we remember must increase our comprehension of ourselves as we are. Each accession of knowledge must indicate with unmistakable accuracy the solution of some enigma which is propounded by the Sphinx of our own unknown birth-city, Thebes. The complicated element of it came out of nothing. Newton's First Law applies to every plane of thought. The theory of evolution is uniform. There is a reason for one's predisposition to gout, or the shape of one's ear, in the past. The symbolism may change; the facts do not. In one form or another, everything that exists is derived from some previous manifestation. Have it, if you will, that the memories of other incarnations are dreams; but dreams are determined by reality just as much as the events of the day.

. . . . .

The last section of the Oath of the Master of the Temple is: "I swear to interpret every phenomenon as a particular dealing of God with my soul". The Magical Memory is (in the last analysis) one manner, and, as experience testifies, one of the most important manners, of performing this vow.

ASTRONOMY

Grace Stillman Minck

The suns say many heated things
Contemptuous of our bickerings;
Cold moons converse across vast sky
Of how our aimless courses lie;
Stars marvel as we stagger on
Trying to rouse oblivion.

GIORDANO BRUNO
1549 - 1600

Lillian Savoie Hahn

In an age of gross superstition, dominated by a selfish priestcraft, and illuminated--not by the light of knowledge--but by the lurid flames of the Inquisitional fires which the torch of Ignatius of Loyola had kindled, Giordano Bruno, philosopher, poet and martyr, lived and died, the apostle of the ever-new and ever-old religion--that of spiritual insight.

The son of a soldier, Bruno was born at Nola, not far from Naples, in the fertile country of the Campania. In later life, treading the weary trails of exile which led across Switzerland, France, England, Germany and Austria, he retained a deep love and longing for the sunny land of his nativity. His eventual return thither cost him first his liberty, and later his life.

Even as a child his inner perceptions seem to have eclipsed his exterior reason, and he learned, in his early contemplation of nature, how deceiving the testimony of the senses may be; and how fallible is judgment guided by them alone. At the age of 15 he entered the Dominican monastery at Naples, and there he remained for nearly 13 years pursuing his studies. He delved deeply into the works of Plotinus and Pythogoras, as well as the Orphic Wisdom of Greece.

His first definite schism with orthodox belief occurred in his 18th year, when he began to doubt the church doctrine of the Trinity, and to look upon the Persons rather as Attributes of the One Being. Even at this early age we can see in him the iconoclast and spiritual crusader who was to hurl into the turgid and sluggish stream of European thought those Truths which Spinoza took up a half century later and elucidated with such precision, and which we find disseminated through the philosophies of Lessing, Fitche, Schelling, Hegel and Bergson; running like a golden thread through the works of Goethe, and even singing in the poetry of Coleridge and Wordsworth.

Bruno was consecrated to the priesthood in his 24th year. However, being of an open and frank character, he could not

hide his estrangement from the church's doctrine; thus he was destined to perform his priestly functions but a short time. In 1576 the accusation of heresy was raised against him in 130 articles. Forced to flee to avoid arrest, he at this time broke his monastic vows to pledge himself anew to Reason and to Truth. Laying aside the robes of his order, he began the wanderings that were to carry him over half of Europe. Everywhere he tried to make known his teachings of the Universe. Pursued by the plottings of his enemies, and goaded by the restlessness of his own nature, he was never permitted a permanent place for his work. Wherever he went he provoked antagonism, not alone from the church but from the guild of scientists as well. Making his living as he could, sometimes by correcting and printing proof sheets, more often by lecturing and teaching, Bruno still found time to write prolifically.

In the year 1592 Bruno returned to Venice and was betrayed by false friends into the hands of the Inquisition. Unbroken by isolation and torture he steadfastly refused to recant, and after 8 years of incarceration in the Roman prison of the Inquisition, he was burned at the stake on February 16, 1600.

The writings of Bruno are permeated with the highest type of speculative philosophy. Whenever he inculcates the law and order of the Universe he gives us at the same time resplendent glimpses of the nature and destiny of the Soul of Man. Bruno declared: "God and Nature are one and the same substance, one and the same space, one and the same creating power. Nature is nothing more than God's power which moves matter in the eternal order--the order we call Divine."

In speaking of matter, Bruno taught the existence of two principles in the Universe; the principle of Substance (he uses the term as we use *essence*), and the principle of Form. Form is nothing but the indwelling soul of things which is brought into appearance, and which must eventually return to Substance. Thus all things are ensouled, from the smallest to the greatest; the so-called inanimate as well as the animate, and the nature of matter is pure spirit in action.

Resuscitating the Pythagorean doctrine of Numbers he elucidated from it fixed principles, thus giving to it more definite form.

A half century earlier Copernicus had liberated the sun. Greatly influenced by the large-minded German, Bruno not only expounded his doctrine widely, but he enlarged it further by discarding the fixed star sphere, and insisting upon numberless suns in an infinite Universe. To him, too, goes the credit for having discovered the rotation of the earth upon its own axis.

Lecturing at Oxford at the age of 36, we find him anticipating the doctrines of Darwin and Goethe. Speaking of the soul he taught that nothing in the Universe is lost, everything is in a state of transformation; therefore body and soul, spirit and matter, are equally eternal. We see this idea worked out later by Darwin in his theory of the transformation of the species, and the organic unity of the animal world. The alteration from segregation to aggregation which we know as death and life is no other than change of form.

In Bruno's day, nature was supposed to be fixed, not as it grows, but as it eternally is; unchanging except at the arbitrary will of the creator. Bruno shattered the idea of historical creation and laid the foundations for positive science. He declared that in the world of centers, whether atoms, monads or suns, there is a progression from ascent to descent--from spirit to matter.

If we recall the narrow world picture of that time we shall realize the immense service done by this gigantic and courageous thinker. He broke down the barriers that even Copernicus had left standing, and set free for us a measureless Infinity.

True it is that the judgments of one age are annulled by the next, and the "heresies" for which men were put to death in past centuries are the accepted and even commonplace of facts the present one. Time is the great justifier.

> "The true aim of life should be illumination, the true morality the practice of justice, the true redemption the liberation of the Soul from error, and its union with God through consciousness."
>
> - *Giordano Bruno*

ASTROLOGICAL CHARACTERISTICS

Of Persons Born in LIBRA, the Scales
(September 23 to October 23 of any year)

Marie Harlowe

Ruling Planet, Venus; Governs Kidneys; Color, Yellow; Metal, Copper; Element, Air; Location: Corner, cross-roads. High on hill or in buildings.

Libra, the 7th sign of the Zodiac (air, cardinal, mental) rules marriage and partnership affairs, and is governed by Venus, Goddess of Love. Venus gives these natives a personality that fascinates the opposite sex. Venus rules affectional, social and artistic matters, and Libra being an air sign and ruled by Venus, its natives are intellectual, strongly emotional and idealistic. They are amiable and pleasure-loving. Perhaps the most marked characteristic of this sign is the keen foresight which these natives possess. They are highly intuitional and are natural students. Mechanical ability aids them in their scientific studies. Their minds are highly original, and accomplish most when allowed to work things out in their own way. Their minds are well-balanced, like the Scales, symbol of their sign, and they easily see both sides of a question. Justice is generally the guiding factor in the lives of these people, and if they err in a decision it is always on the side of mercy rather than stern justice, such is their liberality of thought and generosity of spirit. As a matter of fact, tenderness of heart is common to all Libra natives. The mind is helpfully hopeful, and Libra natives recover very quickly from disappointments and losses. As a rule, they rise to a high position from humble birth and ancestry. Sadly, often disaster follows this high honor. Libra people like to be in crowds.

Physically, the Libra native is tall, well-developed with a clear complexion, light or brown hair, fine blue eyes. Many beauties are produced in this sign. Libra governs the kidneys and bladder, and its natives should drink much water. Diseases of the kidneys and bladder, as well as indigestion are common to these natives. Nervousness and heart ailments are

also found in numerous cases. Typical of a Venusian influence, intemperate eating and sex-indulgence causes much of the Libra ill-health. Libra natives are also subject to diabetes.. Skin diseases often come from the use of cosmetics on the fine sensitive Libra skin. For the most part, Libra natives are healthy and vigorous.

There are two extreme types born in Libra: the pleasure-loving and the spiritually-mentally minded. There are, however, three physical types of Libra natives. One has a straight narrow forehead, another a receding forehead. In the third type, the head is broad and rounded.

Those born in the first decanate (Venus), the last 10 days of September, are refined, kind, sociable. They handle people easily, and are usually found in public life.

People born in the 2nd or Aquarius decanate of Libra, or the last 10 days of October, are very original, independent and faithful. They rebel against restrictions because of their keen sense of justice.

Persons born in the 3rd decanate of Libra, or the last 10 days of the sign, are more materialistic, although they are intellectually developed. On the negative side, these people use their brilliant minds in cunning, shrewd schemes.

In the matter of occupation, Libra natives are chiefly found in 3 types of work, speculation, merchandising and the professions. Libra love of excitement evolves from a daring stock-brokerage into plain gambling. The good judgment which brings about success in speculation is sometimes employed in the field of assaying and as pawn-brokers. As merchants, this same good judgment produces shrewd buyers and sellers. For the most part they are found in businesses catering to women. As professionals the Libra native leans to the field of scientific research, as well as the occult. Invention and pattern-making are within the scope of Libra ability. Although Librans often become fine orators and speakers, and are able lawyers and extremely fine judges, they seldom are found in political positions. They excel in the field of arts. The sign has produced many famous actors and actresses. Natives of this sign are not best at physical labor. Libra women prefer the home life to one in the public, although they make good teachers, particularly of music and mathematics. They make devoted wives and mothers, and model hotsekeepers.

Libra natives should exercise great care in forming partnerships of any kind, for their type of person works best alone. An extraordinarily strong sense of freedom in these natives does not make for successful partnerships. Natives of Pisces (Feb. 19 - March 21) and Libra often mate, but this is the worst possible union. Natives of Virgo (August 22 - September 22) are almost as bad, although both are home lovers. Libra and Scorpio (October 23 - November 21) are quite harmonious on the whole. Aquarius (January 20 - February 18) and Sagittarius (November 22 - December 21) are usually compatible with Libra natives, as also Gemini (May 21 - June 20) and Aries (March 22 - April 20).

In making a horoscope for any person, it is necessary to point out the fact that every sign has a positive and negative aspect, and to point out the negative elements so that they can be studiously avoided. Every fault and shortcoming can be eliminated in the cultivation of true, positive aspects. "The stars impel but they do not compel", and every situation and circumstance in life may be mastered and transmuted into a worthy factor in life.

When Libra natives do not live up to the best that is in them, they become very materialistic, and live too much in self. The negative Libra native has a tendency to seek excitement and false stimulation, which leads to a dissipation of the vital forces in them, causing their physical debility, as well as the neglect of their duties and obligations. Another very serious fault of the negative Libra native is that they always blame others. As a matter of fact, one of the big lessons for these natives is to learn to get along with other people. Libra people seldom understand their own children. They are impatient and inclined to be lazy. They are better at settling other peoples difficulties than their own, and are always seeking advice from others, and are easily influenced by others. Negative Libra natives are easily hurt by trifles. They lack a moral courage and although they are usually generous, this lack and worry causes the more negative Libra natives to become stingy. They must guard against egotism, vanity and pride.

(*Scorpio Characteristics Next Month*)

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